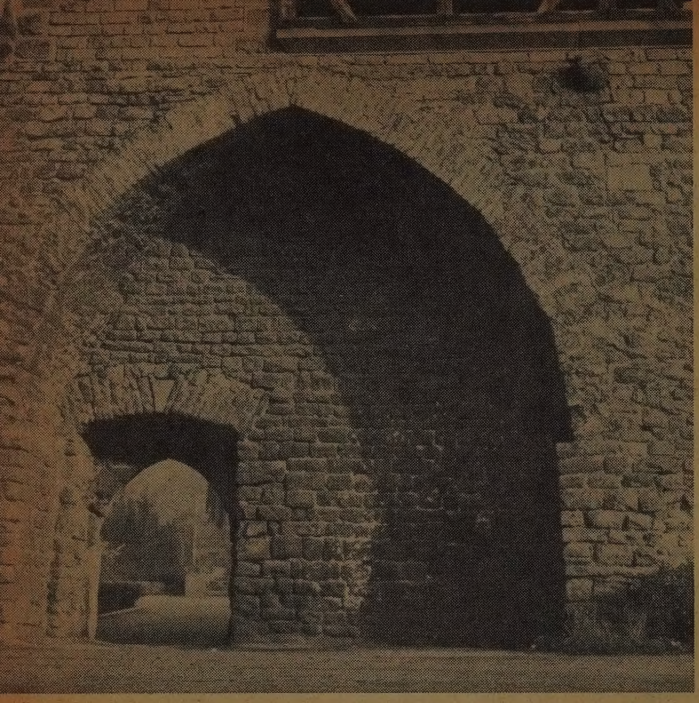
Lutheran Herald

Oct. 27, 1959 • Vol. 43 • No. 43

The body they may kill: God's truth abideth still,
His kingdom is forever.

MARTIN LUTHER



The Luther Gate in Worms.

A meditation on Reformation Day
by Herbert J. Gezork

The Future Belongs to Freedom

FOR MANY YEARS the Protestant churches of Europe have celebrated the last Sunday in October as Reformation Sunday. In rapidly increasing manner this is becoming the custom in the United States. It is well for us as Protestant Christians to remember what we are standing for, and not so much what we are standing against. If I were to ask the readers of this paper, "Why are you a Protestant Christian?" or "What makes you a Protestant?" I am afraid that many of you would have only very vague answers. On this Reformation Day Sunday we need to recapture something of what the Protestant Reformation meant and means to us, and to reaffirm some of our great Protestant convictions.

It would be wrong to assume that the Protestant Reformation was a complete break with the pas that it was something entirely new in Christia Through the centuries there had always been the quiet stream of evangelical devotion and piety. Al there had been saintly souls, their faith rooted in Bible, lives that were glowing witnesses of the t forming power of the love of God. I need only men Francis of Assisi, that most lovable Catholic saint lived three hundred years before the Reformation.

But there came a time when this stream of gen Christian faith and love and hope had almost forced underground, and over it had been erected structure of a vast hierarchy that became more cerned about earthly power than about divine gra

In this issue...

The Future Belongs to Freedom 2
For Reformation Day, the author helps us recapture something of what the Protestant Reformation meant and means to us.

Luther's World 5
Excerpts from an interesting new book, "The World and Men Around Luther."

After the Storm . . . the Fear-filled Lull 7
The story of Japan's Typhoon Vera.

Just Another Organization? 10
Al Doerring is executive director of the merging Brotherhoods of the ALC, ELC, and UELC.

Editorials 12

From a Country Parsonage 14

Karl A. Olsson: The God of Abraham 15

For the Family Altar 16

The Church in Today's World 17

Cover—A relief tablet from the Luther monument in Worms depicts Luther's appearance before the Diet of Worms in 1521. Photo by Three Lions.

Lutheran Here

Editor: O. G. MAL
Associate Editor: WILLIAM H. GE
Managing Editor: CARMEN MITCH
Assistant Editor: MELVA RO

Official organ of The Evangelical Lutheran Ch
Published weekly by Augsburg Publishing H
426 South Fifth Street, Minneapolis 15, M
Randolph E. Haugan, General Manager; Alber
Anderson, Circulation Manager. Subscription p
United States and Canada, per year $3.00 Se
class postage paid at Minneapolis, Minn. Pr
in the United States of America by Augsburg
lishing House, Minneapolis 15, Minnesota.

© Augsburg Publishing House, 1959

nmercialized and often corrupt church system, a all but strangled the remnants of genuine Chris- discipleship. But then, as it has happened again again in history, God sent forth men to break gh the rubble of religious formality and to recover asic truths of New Testament Christianity.

nat are some of these basic truths that we must again reaffirm as Protestant Christians?

e first and most central is the supremacy of per- faith.

ok for a moment at that 33-year-old monk, Mar- uther, as on that last Sunday morning of October e year 1517, he pinned a sheet of paper with its y-five theses on the door of the church in Wit- rg in eastern Germany. In our day he would have en a letter to the editor of the daily newspaper. ose days there were no daily newspapers and this he usual way to proclaim a conviction and to in- others to discuss it.

r years Martin Luther had wrestled with the ques- "How can I, a sinner, experience the mercy of ?" He had tormented his soul, he had fasted and d, he had scourged himself in his cell with whips at he was sometimes found lying in a faint on the stone floor of his cell. But all in vain. Then, out is study of the New Testament, like a flash it s upon him: the mercy of God cannot be earned y way by men's efforts. It is a free gift of God.

had also observed all around him how a com- ialized religion was leading the people astray. The ts of the Pope in Rome were traveling up and the roads of Europe selling indulgences, little of paper. The people coming from afar were told by buying such slips of paper they would help ouls of their departed relatives get out of purgatory the bliss of heaven, and thus be spared the pains ell. So the poor, ignorant people came and brought money, sometimes the savings of a lifetime, to buy such slips of paper. As Luther saw that, although at that time he was a devout Catholic, there was deep sadness in his heart, and the sadness gradually became wrath. The Ninety-five Theses were his passionate "No!" to all that.

"No" he said, "the mercy of God can never be earned by good works or bought by gold or silver or dispensed by a priest or hierarchy or church. It can only be experienced in a personal, immediate, direct encounter of God and man, where man throws himself in despair and yet in childlike trust into the arms of the living God." That is evangelical Christianity. That is the heart of Protestantism.

Out of that grows the second basic truth, not less important: freedom of conscience, bound only to the Word of God.

Look again at Martin Luther, four years later. The pale, lonely monk stands before the Diet of Worms, where all the men who had power in those days were assembled—the mighty Emperor, the emissaries of the Vatican, the German princes. From all sides they pounce upon him and demand of him, "Recant! Recant what thou hast taught and written!" There he stands, and then he speaks these immortal words: "My conscience is bound to the Word of God. Unless convinced of error by clear arguments of reason, I will not, I cannot recant. Here I stand. I can do no other. God help me! Amen!"

In these words is expressed the decisive difference between Protestantism and other forms of Christianity. Roman Catholics and Protestants alike accept the authority of Scripture. But the question is: Who is to be their true and dependable interpreter? Rome says: the Church that alone claims to go back to Peter. Anyone outside that Church has no claim to salvation. But Protestantism says: the Christian conscience, enlightened by reason, free before men, but bound to the Word of God and guided by the Holy Spirit.

---

rt J. Gezork is the brilliant president Andover-Newton Theological School. in Germany, he was secretary of the an Baptist Youth Movement during Hitler regime. Sensing the ominous cations of Naziism, he left Germany in and came to the United States. Fol- g World War II, he served for several as Chief of Protestant Affairs for the Army of Occupation in Germany.

Commemorating Worms' high point in history is this group of statues in Luther Square of Luther and other heroes of Protestantism.

One of the oldest Protestant churches in the world is being rebuilt after World War II damage. Money for the rebuilding was obtained through the sale of splinters from the Luther oak tree in Worms.

In this conviction lie the roots of all religious freedom, and also of all political freedom, and the true roots of democracy. It is no wonder that the great advances of democracy have always followed the advances of Protestantism. It is no wonder that democracy has reached its greatest strength in exactly those countries of the world where Protestantism has been, and is, the dominant form of Christianity. It is no wonder that in the world today communism has made its poorest showing where Protestantism is strongest. It is no wonder that none of the totalitarian dictators of yesterday and today, Hitler, Mussolini, Franco, Stalin, Khrushchev, Tito—not a single one of them has come from Protestant backgrounds.

Political freedom and religious freedom are more closely related to each other than most people believe. Both are based on the freedom of conscience. And I have no doubt whatever that any temporary setbacks this ideal of freedom may suffer—and sometimes it looks dark about us—the future in the world will not belong to a political totalitarianism, nor to a religious totalitarianism, but to a way of life where freedom of conscience is sacred. The future belongs to freedom.

A third basic truth of Protestantism is the sanctity of the common life. The doctrine of Roman Catholicism is that there is a high road and a low road to salvation, and that priests and monks and nuns walk the high road and live on a higher level of Chri perfection, and that all the others, the common fo Christians, walk the low road and live on a lower of Christian attainment.

But Protestantism has gone back to the Bible proclaims the priesthood of all believers. What that strange theological phrase really mean? It m that whatever you are—street-cleaner, bank presi scholar, plumber, statesman, housewife, minister—in vocation where God has put you, you must gl God and witness for Christ who in His earthly was a humble carpenter. There is no high road or road. All have to strive for the high road of witnes for Christ in their daily lives. This great Prote conviction of the sanctity of the common life has of tremendous value to the social progress of manki

These are three of our great Protestant convicti As we reaffirm them today, let us also humbly and repentant hearts be aware of our many shortcomi For we must confess that often our religious free and our tolerance have deteriorated into a tepid c placency and indifference toward the convictions of faith and indifference toward our Church.

All around us we observe how easily the lib which we prize so highly can deteriorate into m laxness and license. It has become somewhat fash able to pity the Puritans as narrow, straight-laced joys. But let us say this about them: they had iron their blood! They had moral convictions and stood them. They did not believe as some people believe you can decide on morality by majority vote or jority practice. They believed that there were eter laws, written by God Himself into His universe; obey them or you disobey them, and take the c sequences. That made the Puritans great and that m this country great. It is high time that we recapt some of that unflinching spiritual and moral steadf ness of our Protestant forefathers.

And what shall we say to our religious individualis This emphasis upon personal freedom and libert has it not often led to a sectarian divisiveness broken our co-operative Christian fellowship? Have not often put in the place of the intolerance of an au cratic Church, the intolerance of a narrow denomi tionalism which thought only of its own little gro its own church? A nice old lady up in Maine overheard to say, "Well, we Baptists aren't doing well in our town, but thank the good Lord, the C gregationalists aren't doing any better!"

On this Reformation Sunday and in the years come, let us give our Protestant witness, unasham and unafraid, in gratitude for what God has wroug in deep repentance for our failures and shortcomin yet in confidence of the future which belongs to fr dom.

ITTENBERG, a sleepy little town in the "Sandbox of the Holy Roman Empire" woke up one day and d itself famous. The faculty of the university, ler in number than the faculty of a four-year liberal college, bathed in the limelight of world attention. ents from all parts of Germany, from Scandinavia, ria, Switzerland, Bohemia, the Baltic States, the erlands, and England came in great numbers to the famous professor, Martin Luther, who had d "to touch the belly of the monks and the crown ne pope." Printers and other artisans moved their s to the "Little Athens on the Elbe River." Human- religious enthusiasts, scholars and quacks, including the almost legendary Dr. Faustus, swelled at one time or another the confines of the little walled city which was scarcely able to bear all this excitement.

During all these years Luther was part of the small community which his work made famous. He was annoyed like other small town citizens by the chicanery of a hateful street commissioner, or rather, "City Wall Commissioner," who hated him because he had rebuked him for his immorality. He foolishly bought additional real estate—he didn't need it—and Kate made him sell it again, at a loss. He ran out of money because so many students and visiting scholars sat at his table.

erpts From "The World Men around Luther"*

Luther's World

Part of the terrestrial globe made by Martin Behaim in 1492, before the discovery and exploration of North and South America.

JUSTUS JONAS

n a postscript to a letter to John Lang, written on ril 13, 1519, Luther wrote: "P. S.—Especially remember me to our Jonas, and tell him I like him."

Thus began the life-long friendship between Jodocus ch, called Justus Jonas, and the Reformer. Jodocus ch had been born on June 5, 1493, in Nordhausen l, inspired by the humanist Eobanus Hess, he had en, after the fashion of his day, a "scholarly name," tus Jonas. By this name he is known to us today.

Always a faithful and indispensable helper of the former, he was next to Bugenhagen and Melanchon the closest collaborator in the work of the translan of the Bible. During the Church Visitations his actical advice was often sought. He was a good eacher and an excellent exegete, but, as Luther put "Dr. Jonas has all the virtues which a preacher ould have, but he clears his throat too often."

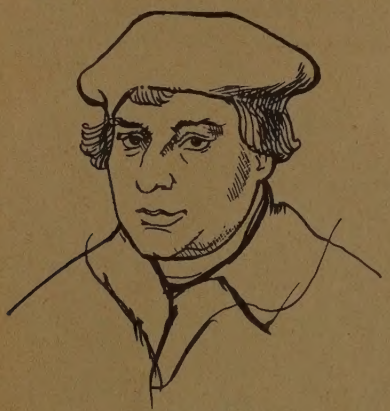
JOHN BUGENHAGEN

"It remains for you," Luther instructed his friend Spalatin on September 20, 1522, "it remains for you to accept the task of securing from the Elector for John Bugenhagen one of those stipends that have heretofore been thrown away on the sophists. For next to Philip (Melanchthon), he is the best professor of theology in the world." Thus began the close association of Martin Luther and John Bugenhagen.

When in 1523, Bugenhagen got married Luther asked the Elector to send game for his wedding. But Frederick the Wise, fearing that "he might lay himself open to the charge of favoring the marriage of priests," did not provide the meat. On January 2, 1523, Luther again complained to Spalatin that Bugenhagen is still "teaching for nothing, and yet his students think it a hard-

* *The World and Men around Luther*, by Walter G. Tillmanns, Augsburg Publishing House, 408 pages, $5.95.

ship to have to buy what they are not willing to do without. Meanwhile those who receive the stipends are either not lecturing at all, or else they are men who are not to be compared with Bugenhagen in any respect." Therefore, the students were complaining, "not about Bugenhagen, for they know that the stipends of those swine ought to go to him, but because they are not getting their lectures free." Luther enjoins his friend: "Mention this to the Elector; perhaps he may be willing to remedy the matter." When Spalatin wanted to retire to the parish ministry in order to get away from



John Bugenhagen

all the troubles of the court, Luther seriously thought of recommending Bugenhagen to the Elector. But Spalatin stayed on until after the death of Frederick.

The relationship between Luther and Bugenhagen was somewhat different from the ordinary relationship between friends, for the leader of the Reformation was at the same time the parishioner of the pastor of the Town Church and often in need of pastoral counsel, of *Seelsorge*. As Luther grew older he was plagued by many illnesses and was subject to long spells of melancholy. Bugenhagen, who had been one of the few who had been present at the Reformer's wedding, shared the joys and sorrows of the Reformer's family. Luther, in turn, always saw to it that his pastor was well provided with the necessities of life, that he was made a Doctor of Divinity as soon as the University of Wittenberg began again to confer degrees, and that he finally was elevated to the position of Superintendent General of Saxony (1539).

GEORGE SPALATIN

"Please commend me to Dr. Martin. I think so much of him as a most learned and upright man, and what is extremely rare one of such acumen in judging that I wish to be entirely his friend." This wish written by George Spalatin to John Lang in 1515 was realized.

It has been said that without Spalatin's enthusiastic and faithful support Luther would not have survived the crucial years of the Reformation from 1517 to 1 It was Spalatin who protected him, who won the tor Frederick the Wise for the Reformation. Alth Frederick did not confess his Lutheran faith unti day before his death, he saved Luther from the v of the Emperor and the wrath of the Pope.

We have at least 800 letters which he exchanged Luther, but many others may be lost. Even so, t letters constitute a valuable aid to the understan of Luther and of the Reformation period. In these ters Luther confided to his friend his inner thoughts from the pre-Reformation controversy betv Reuchlin and the Cologne inquisitors to the se visitations of Luther's last years. In them are sh not only the sorrows, but also the joys of the two frie They speak of the great things of life as well as small details of everyday living. Through them Spa participated in the work of the Reformation. As a s ple may serve this excerpt from a letter of Luther, v ten on December 12, 1522, when he and his Wittenb co-workers were stumbling through the book of Le cus.

"Dear Spalatin," he wrote, "Grace and peace. Please do us the favor of describing the following mals and giving us their names according to t species:

"Birds of prey—Kite, vulture, hawk, sparrow-ha falcon, and any others of this sort.

"Game animals—Roebuck, chamois, ibex, wild g or silvestris hircus.

"Reptiles—Is stellio properly called a newt, and la ta limara a viper? In Hebrew and Latin and Gr these things are all so confused that we have to gu at them from the genera and species of the anim Therefore I wish, if possible, to learn in German names, the species and the nature of all the birds prey, the game animals and the venomous reptiles shall tell you the poisonous vermins that I have. Th are: weasel, mouse, toad, viper, newt, lizard, sn mole. Moses calls them, crocodylon, mygalon, chan leon, and numbers them, shamelessly enough, among t 'creeping things' of Leviticus XI.

"The names of the night birds are these: Owl, rave horned owl, tawny owl, screech owl.

"Of the wild animals I have the stag, the roebu and the chamois, which our author makes bubulus. the birds I have the vulture, the kite, the hawk a the sparrow-hawk. . . . I do not know what he dreaming of when he numbers among the edible an mals the taragelaphus, the pygargus, the oryx and t camelopardus. I wish that you would undertake th part of the work, take a Hebrew Bible and work a this out carefully and try to reach some certain about it. I have not the leisure. Farewell, and pray f me.

MARTINUS LUTHER

After the Storm. . . the Fear-filled Lull

don Tang, ELC missionary
apan, tells the terrifying
y of Typhoon Vera. . .

TYPHOON VERA STRUCK the center apan with a fury quite unknown Daily reports of its path and size given, but we still felt that surely uld weaken by the time it hit the es of Japan. By 6 o'clock in the ing we thought that it had come ttle ahead of schedule and had ned the peak of its fury. But it inued to grow for another three s.

he streets looked strangely desert- nd everything was put away and d down. The Japanese have ned to respect the destructiveness typhoon. Wooden shutters on the ide of their windows and doors not only pulled, but nailed with s of lumber. But all too often, houses themselves were not strong gh, so the shuttered windows went the houses.

hree years ago the people of Han- City built a dike so strong they were sure that it would never be broken again. People built behind the dike and felt secure even with a typhoon coming. But the work of man's hands doesn't always stand against the elements. The dike broke in a few places, and the ocean swept in. Somehow the people were able to escape above the waters and weather out the storm. Homes, warehouses, and factories collapsed, but few lives were lost.

The port city of Nagoya (the third largest city in Japan, with 1,500,000 people) felt the lash of the typhoon more severely. Thousands of homes were built behind the large dikes at the edge of the harbor. Suddenly the ocean broke the dikes in eight places and the water rushed in. Within five minutes blocks and blocks were covered. The huge logs at the plywood factory near the dike rode the incoming ocean and made kindling of the houses in their path.

What happened to one family is typical of hundreds of others. They were inside the shuttered house, and the mother noticed a strange pushing on the shutters of the doors. She opened them a little to see what was happening. The ocean was already to the top of the door, and it rushed in. Then it was a matter of escaping from the house to be saved.

Thousands were thankful for having rather poor roofs over their heads. When the water entered the houses, many people were buoyed up on straw mats (tatami). They broke through their rather flimsy ceilings. The water continued to rise, and they had to break through the roof and climb upon it. For most of them there was an immediate choice to make—to escape through a window and the water, or to go up with the water and to break through the roof. There was no second chance. Some who tried going through

The port city of Nagoya was hit severely. The ocean broke the dikes, and within five minutes blocks and blocks of residences were covered with water.

the ceilings made it, but could not get through the roof. All was totally dark since the electricity had gone off, and an orderly escape or the gathering of children was not possible.

Many, many clung to the roof ridges through the storm. It was dangerous with the heavy tile flying like chips in the driving gusts. One of the families of our church told of hanging on all night. Sometimes the water was up to their shoulders as they clung to the roof top. To stand up would have meant certain disaster in the more than 100-mile an hour blast. The father told of praying desperately to God all night. He witnesses of the wonder of believing in the true and almighty God who did answer their prayers.

Some would say that God didn't necessarily answer the prayers of our Christians, but not one of our Christians perished in the typhoon!

One of our churches in Nagoya is in the middle of the inundated area. It was born during typhoons, so perhaps it has a special purpose and will even be blessed as a result of this typhoon. We began evangelistic tent meetings in that area (Shibata) five years ago. We had to take the tent down three times because of a typhoon. The next year it was the same. Last year they had another typhoon during their special evangelistic meetings. This year the typhoon again hit in the middle of the evangelistic services. Missionary Sanoden and Pastor Oshiba went to the church to see if anyone had come. They found the national worker there, and took her with them and went back to their homes. Just minutes later the ocean came in.

The terror of the storm itself doesn't seem to be the worst thing—rather, it is the awful wait, the fearful lull which follows. The night was dark, and the anxious cries went up like a chorus throughout the bay. Parents called for children, and children cried alone. Some were to be alone for the rest of their lives, others are finding each other. But the anxiety of waiting!

The morning dawned bright and beautiful and clear, but all around was the wreckage—the wrecked homes and the floating bodies. The emergency forces by-passed this area for three days. Even now, a week later, much of the extent of suffering is not known, and many have not been reached. Many have had only two or three rice-balls and little or no water in a week.

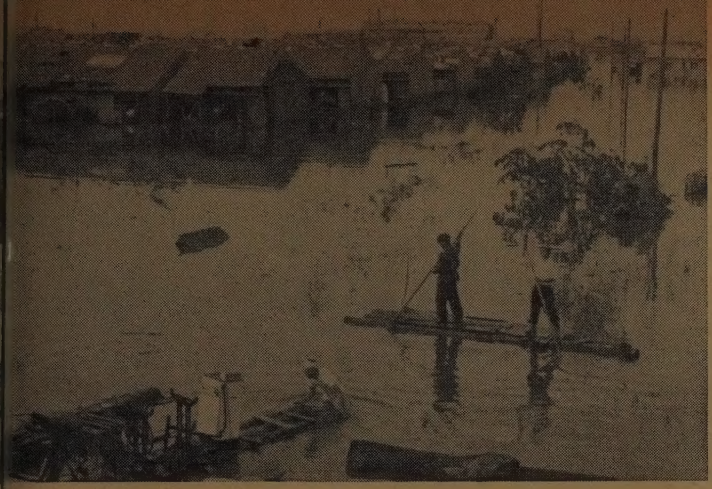
Bodies are laid out on the ground and covered with straw mats. The man in the upper right has found a loved one.

Missionaries brought relief supplies to the church for distribution to typhoon victims.

Our missionaries and the pastor went in a small boat or waded out to the member's homes. The work was slow—they had to work at the will of the tide. It took four days to reach the few homes.

Many of these families (especially the children) are now living in the main church. The older persons are reluctant to leave their homes, for they can salvage a few things when the tide is down. They have no way of getting it hauled away to a safe place, a thieves are going in and out taki what they want from unguard homes.

The third day after the typhoon t of us from another station went Nagoya to see how we could help. we walked along the river bank near the ocean we saw a pitiful a terrible sight. The bank was filled w people going and coming or just ting staring out over the flooded ar Bloated, bruised, blue bodies were ing along the bank. Some were par covered with small rice mats. As walked along we saw about 70 bodi some of them already beginning



Victims of the typhoon rescue some of their possessions, using makeshift rafts.

Even the new houses collapsed under the strong wind.

Many of the members of Grace Church in Nagoya have taken refuge in the church building (below).

smell. The air was full of foul odors —wet clothes, mud, sea water, drowned pets and cows and pigs. And it gets worse by the day. People were moving in and out among the bodies looking, looking for their loved ones, and yet hoping that they would not find them under one of those mats. Some would find a loved one, and stand in stunned silence. The tears would burst out for a while, and then the ceremony of burning incense would begin.

One spot in that scene our Christians had designated as their gathering place. Before we got there someone recognized us, and directed us to the place. People were coming and going, some walking, some on bicycles or three-wheelers or trucks or carts.

The reception they gave us was quite Oriental. First there was the sincere thanks for our Christian help, and then one young lady's thoughts turned to our well-being. There was a handful of salvaged things there. Somewhere she found two pieces of clean, dry cardboard. She straightened them out and placed them on the damp ground for us to sit on comfortably. How great a thanks can one receive?

The typhoon is over, but not the lull. How far above the 5,000 mark the number of dead will go, no one can guess yet. As collapsed houses are taken apart, more of the results will be known.

When the waters are stopped again at the dike, and the area pumped out, the people will return to their homes— to the awful stink, and mud, and rubble, and the germ-infested area.

Our Christians will be moving back too. The church will have to be rebuilt or redone. Its witness is needed now more than ever. This is a time for us to do more than just pray for the Christian brethren and to give a little. God expects much more, and the impact of our witness will be proportionate. Wounds must be healed, and where can they go for real help except to us?

When the lull has run its course and the losses are counted up, life will get back into its scarred routine again. It is our responsibility, the members of the Lutheran Church, to see to it that it is not just a meaningless routine.

Just Another Organization?

By Al Doerr

SHORTLY AFTER BILL joined a Lutheran congregation he came to his first Brotherhood meeting. Though a man of the world, Bill came because he had heard that they had a well-planned and enthusiastic Bible study. The president opened the meeting with, "We've so much to do tonight that we'll have to omit the Bible study." (Compare this to Luther's statement: "I have so much to do today, I'll have to spend at least two hours in prayer.") After the meeting Bill asked, "What kind of an organization is this?" The answer had to be, "Just Another Organization."

Dick, an unchurched man, attended a meeting at which a well-planned Bible study was carried through. His statement after the meeting, "If there is a hereafter, we certainly can't gamble with it," stirred discussion until midnight. Dick was in church the following Sunday.

The first situation may lead to the loss of a soul, the second to salvation.

About two and one-half years after that first meeting Bill left this earth, believing firmly in Jesus Christ. He did not find his Bible study at Brotherhood meetings, but came to our home before church, after church, and during the week. He was hungry to hear, read, and discuss the Word of God. With each meeting there was growth in faith. It was a thrill to be with him the last week, sharing the Word. He was not afraid to face his Maker.

One of the greatest joys of Bill's life came during his last hours when he heard his four sisters and a brother pray individually for the first time. Bill's life had witnessed to many, yet he needed the assurance of someone with faith to survive the struggle against doubt and temptation.

For those of us concerned with numbers, attendance for attendance' sake, look at the experience of Bill. His salvation was in the brotherhood of two or three. His salvation was in the Word. He needed to be buoyed up each day with the Word and the encouragement of others.

There are millions of Bills who have waited and no one ever came. There are millions who need Christian counseling for days, months, and years, so that they too may find salvation. Yet in this crisis we have laymen and pastors who ask, "What can a Brotherhood do?" We have all the negatives concerning the Brotherhood: "Men won't come out." "We have too many meetings now." "Men don't want Bible study." "Men can't [illegible] in Bible Study." "What we need is more entertainme[illegible]

Is this describing a condition of the Church? D[illegible] there need to be a change in the hearts of laity [illegible] clergy? Does there need to be a change of heart w[illegible] The American Lutheran Church is born? Do we n[illegible] to repent? Or are we satisfied with bigger and be[illegible] buildings and larger membership? Must we remain[illegible] our mediocrity and fall short in our benevolence giv[illegible] each year? Still satisfied that for every Home Miss[illegible] congregation established, two areas are turned dow[illegible] There are more unchurched at the end of each day t[illegible] at its beginning. Two thirds of the world is hung[illegible] three fourths illiterate. Does it concern us in our leth[illegible] gy that a city probate judge said, "We would and sho[illegible] have a place for one hundred Lutheran problem b[illegible] immediately. Youth are in trouble and in need of Ch[illegible] tian love."

Is it because we have gone farther away from [illegible] Word (1) that we feel that through organizati[illegible] mechanics, and numbers we have strength and that [illegible] previous problems mentioned increase? (2) that [illegible] have forgotten that Christ's power pours through [illegible] Word and Sacraments? and (3) that sermons sho[illegible] lead our men to Bible study and prayer, daily de[illegible] tions privately and in groups?

Luther tells us, "If the Word is not in a perso[illegible] mind, Satan has already taken over."

The following words from David Wesley Sope[illegible] book, *God Is Inescapable,* should stop us in our trac[illegible] to rethink and recommit ourselves to the real reason [illegible] Brotherhoods exist:

> *Luther, Calvin, Zwingli, and company foug[illegible] for our right to seek, read, weigh, and interp[illegible] the Word of God. Americans couldn't care le[illegible] We have ignored the gift our hardy forefath[illegible] bequeathed to us. We seldom seek or read [illegible] weigh or interpret the Word of God one way [illegible] the other. Everybody owns a Bible—nobody rea[illegible] one. Among the few who read, still fewer re[illegible] with eyes open, with the steady will to find a[illegible] appropriate what is permanently true! . . . Wh[illegible] men read and think the Bible more than supe[illegible] ficially, they stand on their feet, both intellectua[illegible] and physically, and stop the tyrant in his trac[illegible] When men neither read nor think the Bible, t[illegible]*

tyrant rules without fear of revolt. And the tyrant is not always a man; it is sometimes (as in America?) a majority mediocrity in thought and speech.

e men's meeting in our church desperately needs a Bible study, one that interprets, seeks, and press- the depths. This calls for prayer and earnest prep- n. Such a Bible study will encourage all to be ng His Word" (theme of the Brotherhood Conven- of the ALC held in Detroit, October 9, 10, and f we are going to be "Living His Word," we must get into the Word, and the Word into us.

Lutherans, must we not all agree:

- that Sunday isn't enough, that men need other for Bible study . . .
- that the basis for a Brotherhood meeting should ible study and prayer . . .
- that if Bible study and prayer become basic, true wship will follow . . .
- that Bible study and prayer with proper leader- will make the Word living if we will plan, guide, direct. . . . (A few of these Brotherhoods do exist.)
- that we must abandon the negatives and begin the , to pray that the Brotherhood become the awak- giant that so many long for and talk about.

n Franklin said, "He that will find a way to in- ice the principles of primitive Christianity into ic affairs will revolutionize the world." This is we are talking about. This is why we have a de- nent of Christian Social Action. Men are seeking, if they are challenged they will come to Bible ies. As the Word grows in a man's heart, it must go with him in his daily occupation and recreation. hat form will the Brotherhood take in your con- ation? They need not all be alike. They could be nizations such as the men of the Council, ushers, r members, Sunday school teachers. Each men's nization should serve the need of that community the Church at large. The Bible study should be in all groups and the works be a result of living Christ within.

monthly meeting should band all the men of the gregation together to study and pray together. Paul's onition to the Hebrews would be applicable here: t us hold fast the confession of our hope without ering, for he who promised is faithful; and let us sider how to stir up one another to love good works, neglecting to meet together, as is the habit of some, encouraging one another, and all the more as you the Day drawing near" (Heb. 10:23-25).

Ve have one goal. We must be joined in a church- e group so that our witness may be brought to the ld with one message.

he four-fold plan of the Brotherhood of The Ameri- Lutheran Church is education, devotion, fellowship, *service*. Perhaps we should rather think of these as Bible study and knowledge of the Church, prayer and worship, witnessing, and giving of time and talent.

We have a purpose—can we live up to it? If all congregations have men's groups built on the Word and the Word only, if they strive to make the Word living, we shall see deeds from our beloved Church that we have not envisioned. The crippled, the sick, the hungry, the lonely will not need to say to Jesus as the man at the pool, "Sir, I have no man."

What if all our men came to life? A pastor, hit with this thought, was frightened "If all the men came to me tomorrow and said they wanted a daily task, I wouldn't be ready. I wouldn't know what to do."

A person is not a member of a church until he is active in the church's work, Faith seeks expression. Should not a men's group be an outlet for this expression? This is possible—that as every man comes into a congregation, the pastor should be able to say after checking his talents, "Here is a place you can serve."

Perhaps we need to rediscover that the clergy is not the Church, that the Brotherhood is not the Church, nor the printed materials, the Christian schools, the seminary, but that the men are the Church, the women and the youth are the Church. Each needs the other, for they are all one body in Christ. The departments are vital servants with a particular function to perform. The auxiliaries are the parts through which the life of the Church flows and grows. With growth comes the need for direction and guidance and therefore we have schools, departments, and councils.

Hendrik Kraemer, in his book "A Theology of the Laity," says, "The laity is the dispersion of the Church. Finally we must return to the church-world relationship in which the laity, by the fact of its living in the world, plays a more decisive role than the clergy can." Here we as a Brotherhood want to stand ready to learn, encourage, and then to serve actively.

A pastor just left my office. He told me that the great majority of his men want a social Brotherhood. Only a few are interested in Bible study. He received my answer, then asked, "Isn't there room for both?" In the area of entertainment we cannot compete with the world. In spiritual things the world cannot compete with us. Then he said, "Is the fight worth it?" I told him the story of Bill. The Brotherhood had not furnished him with Bible study, he found it in a small group. His life bore fruit as he witnessed to his relatives. Is it worth it? The answer is yes. But the answer is also unlimited dedication, prayer, time, and effort.

The social Brotherhood is "Just Another Organization." The Brotherhood built on the Word will reach souls, provide love for the unloved, and recognize all the people of the world as neighbors. This organization's heart will beat with compassion, vision, and determination, for Christ is the center.

Editorials...

Everything is Going Well

At the close of the October meeting of the Joint Union Committee (held in Detroit, Mich.), that is the best summary of the situation we can think of. As the time of the Constituting Convention comes closer and closer, the JUC can appropriate for itself the classic words, "Situation well in hand." While there is nothing startling about that statement, and nothing of great news value connected with it, it is certainly highly encouraging that one is able to say it.

The big item of news from Detroit is, of course, the election of Dr. E. W. Schramm as the editor of *The Lutheran Standard*. Since this event was adequately covered in last week's issue, we shall say no more about it now. (Except that we must call attention to a most unfortunate "slip" in recording the facts concerning the new editor. In the hurry of getting the story in, we wrote that Dr. Schramm is the son of a clergyman of the Joint Synod of the "Church." That was intended to read "Joint Synod of *Ohio*." Apologies!)

As to other news, of course there was some, even though one of the editors was heard to lament the fact that the journalistic "pickings" were pretty slim. Many of the news items are "continuing" in character, and can be better handled after the December meeting.

The following points should be of special interest: Tentative approval was given to the objectives of the "Jubilee Year Offering." This offering will give the congregations of our new Church an opportunity to express their gratitude to God in a material way for the union and all that it means. Details will be published later when they have been perfected. Suffice it to say that two things will characterize the objectives of the offering: they have to do with permanent matters, not with current operating expenses; and, as far as possible, all the major working areas of the Church will be included.

We hope and believe that this plan for a Jubilee Offering will strike a sympathetic chord in the hearts of our people. Those who are old enough will remember the "Jubileum's Offer" of days long ago. There was a spiritual value to such offerings which we covet for the Church now that we have so much reason to "Jubilate." We look forward to writing much more about this when the plans have been perfected.

Otherwise, the time of the JUC was pretty well t up with matters which are still in the unfinished s Thus, the tremendous task of preparing the b of the new Church for its first years is going on a Anyone who thinks that it is a simple matter to a at a right conclusion on that point should have a s invitation to sit in with the Budget Committee f hour or two! That committee is neatly but not com ably seated between the horns of a dilemma and need the wisdom of several Solomons to make e thing come out right.

On the one hand is the undoubted fact that th ganization of The American Lutheran Church open doors of opportunity undreamed of heretofo every area of work. We have spoken with enough o executives to know that they are keenly aware of fact! Were it possible for them to do so, they c expand far beyond the present programs of the uniting Churches. It would be a very simple m for the new Church to arrive at a budget at least per cent larger than the combined budgets of the t And the task of the Budget Committee and the would be much simplified if they could say: "We give the Church an opportunity to grasp all these portunities."

On the other hand, there are some very sober siderations which have to be taken. As far back in negotiations as we can remember, our constant b has been that it would be neither wise nor righ recommend to the new Church a budget much in ex of the combined budgets of the three Churches 1960. We are not aware that any definite statemen that effect has been made by any of the conventi But it is certainly true that the general feeling has b along that line.

Realizing that none of the three Churches has b reaching an "overage" in the ingathering of the pre budgets, and mindful of the experiences of our c Church during the first years of its existence, we bel that there is a definite limit to the size of the buc the Church should be asked to adopt at the Constitut Convention. The sum of the three present budgets, p a small increase (say not over ten per cent) to t into account growth in membership, still seems to a good "rule of thumb." There is always this about that budgets can be very easily increased in size succeeding General Conventions!

yond all such specifics, there is one matter which, us, is the most important of all. That is that the ocess of transition has begun so smoothly. It was only irectly that this was evident at Detroit. We have, wever, received Minutes from enough of the newly stituted boards to know that everything is truly ng well. The problem is, of course, to continue the rk of the old boards while at the same time the new ards are made free to develop their plans. *If* our ory is right, the transition should be smooth. We are w fully convinced that this is the case.

The best example we have seen is in regard to Parish ducation—which may well be the most complicated eration of them all. Not long ago we attended a meet- which went far to prove our point. Meeting? ther "meetings." The three existing boards met sep- ately. The three existing boards met jointly. The new ard met by itself. And there were meetings of the w board *and* the existing boards. For the observer at made for a complicated Agenda. But it worked.

In the area of Parish Education, the plans being made w are largely for materials which will be used in e new Church. Much of the material from this divi- on which will be printed during 1960 is, of course, aterial which will be taken into use *after* the new urch begins to function. It will be readily seen that e new board *must* be involved in all this.

The same situation prevails in varying degrees in all her areas. From what we have been able to discover, e transitional period has begun smoothly and effec- ely. We know of no case where a new board has in y way encroached upon the continuing responsibili- s of the old. We know of no case where an old board proving other than fully co-operative.

The importance of this was pointed up well by one our colleagues at Augsburg Publishing House the her day when we were discussing some of these mat- rs. He sagely remarked that, if this period of transition uld not be worked out smoothly, "the night between ecember 31, 1960, and January 1, 1961, would have to e awfully long." We are happy to state that, as things w look, that night, between the three old and the one w, will not need to be lengthened in order to perfect e transition.

Easy on the Resolutions, Please!

Some years ago we wrote an editorial with the above tle. It was never printed, perhaps because the editor uffered an attack of sober second thought. Now, how- ver, without remembering in detail what we wrote ast time, we are going to say a few words about the reat outdoor sport of passing resolutions.

We belong to a certain organization which for years and years and years had it as an unwritten law that no resolutions for public consumption were ever under any circumstances to be passed. It was a delightful sensation to belong! Then the inevitable happened: the group felt that it must speak to its constituency at large on a certain subject—one connected with the second World War, as we recall it. Therefore a fresh box of "whereases" was opened, a stock of "be it resolved" was acquired, and our peaceful organization launched forth on a career of resoluting. We are still doing it, sad to say.

Isn't that all right? Well, perhaps. However, of late we have come to wonder just how well considered some of our resolutions are. For example, we have before us as we write a news release which begins with this statement: "Young American church leaders took a good look last week at how their elders are running the country." Evidently the young folks did not like what they saw, for which we possibly cannot blame them. However, they then felt called upon to resolute, with results which, in our estimation, left not a little to be desired. It is quite easy to see that their statement had plenty of assistance from the very elders they were criticizing, but the result was something so decidedly sophomoric as to make one a little sad.

That is an exaggerated case, to be sure. However, there are many others. We are still not convinced, for example, that it was particularly wise for the now famous Cleveland Conference to issue a statement concerning recognition of Red China. Nor are we too well convinced that some of the resolutions on this, that, and the other to which we have given space over the years really did very much good.

The trouble, you see, is that resolutions are as a rule written by committees. (Who was it that said that a giraffe looks like a horse which was put together by a committee?) They represent, in other words, an attempt at crystallizing diverse opinion. Therein lies some of their weakness. The second objection to them is that there is a certain presumptuousness about them which grates a bit on the sensitive spirit. Who, exactly, are the members of this or that or the other society, that they shall have the right to tell the rest of us how we should think and act? How many a time that question rises in the minds of people at whom resolutions have been directed!

This is probably a quite futile remonstrance on our part! We are sure that we will continue to be bombarded with resolutions as long as we live. However, if even *one* of the pressure groups which surrounds us is encouraged hereby to "go easy on the resolutions," then this use of valuable space is justified.

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

For apart from me you can do nothing. . .

(John 15:5)

The Sunday school Christmas program was over. Our carefree and healthy children ran downstairs to the church basement to get in line for refreshments. They were talking and laughing and eating—all at the same time. Soon their parents and friends joined them, proud and happy of the children's accomplishments. They had good reason to be so. Not only did the children present a fine Christmas program, they also thought of the many less fortunate children when they put their special envelopes on the offering plate. The money was to be sent to a children's center in Korea.

. . . *"Still there are many, many children here in Korea we would like to help, but we can't. We lack greatly medical supplies and drugs."*

This is the sentence I had underlined after having received a letter from Korea.

A few months later I was holding a strong, healthy new baby in my arms. How undescribably happy and thankful I was! It had been 42 years since the last "parsonage baby girl" was born here. We have not yet been able to find out when the last "parsonage baby boy" was born. It must have been before the year 1900. So, needless to say, our little Tron Thomas gets a great deal of love and attention from everyone, not only from his family. But that isn't all. He gets the best food available; his clothes are as clean as only a modern washing machine can turn out; and most important, he receives the most progressive medical care any country can provide for its children.

. . . *"The need is greatest among our babies. This summer there was so much illness that only the very sickest ones could be admitted to the hospital. It was surely not easy to send the others away, they were also very sick,"* my letter from Korea goes on to say.

Just last week I took a good look around in one of our churches during a PTR meeting. There the women sat comfortably besides their husbands, listening eagerly to the speaker. I know that they had had a hard, long day. Most of them are farmers' wives and have to get up very early. In spite of all the housework which needs to be done, they often help their husbands with their chores. Truly, they are their husbands' helpmates. Loved and respected, still they have the kind of independence which is hoped for by millions of women all over the world. Our women are very active in church and in many organizations. Many drive a car and thus can take care of themselves and their family, no matter how far they live from the nearest town. And most of them would be quite capable of making their own living in case of their husbands' illness or death.

. . . *"This is a man's society. You cannot imagine h much the Korean women must suffer—in silence— only mentally but often physically. A woman's worth judged merely by the amount of male children she c produce. Having a baby girl is no fun."*

We Western women have a tendency to complain. times of course this might be justified. Usually, thou it is because we are a trifle too spoiled. Unfortunat the same is true of our children. They ask for more to more attention, special foods, and exactly the same cloth as the other children wear in school. I think it is go for us to be reminded often of the world beyond o own, and especially of the courageous men and wom who have gone out to help those who are less fortuna than we are.

Our particular letter was written by two fine, ve young Norwegian couples, all dedicated Christian nurs They do an admirable job among the children in Kore

Let me tell a little more about them. They work in reception center and in various children's homes and ho pitals. Since there is an immense percentage of tuberc losis among Korean children, many are taken care of these hospitals. Healthy children, and those who have r covered, are often sent to private homes, even as far to the USA. Even with a staff of Christian Koreans, o friends feel that they cannot do justice to the work th needs to be done among these children, especially n without our help and prayers.

At this time new plans are being made for larger home more personnel, and—this is very urgent—the training children's nurses. Better methods of treatment will b instituted as soon as more drugs and medical supplies ca be purchased. It is the great hope of our friends to reac more and more of the needy children in Korea. Th even a small gift from our Sunday school in rural Wi consin was most welcome.

. . . *"And do remember us in your prayers. Pray th we may be humble servants of the Lord and do our wor with love and patience. More than ever before the trut of Jesus' words has become clear to us as He say 'Uten meg kan intet gjøre.' 'For apart from me you ca do nothing!'"*

Thus ends the letter of our courageous friends from fa away Korea.

The God of Abraham

Religion and Faith

ow and then I hear a radio sermon. When I do, ce to visualize the audience: people a little self- cious in their Sunday best settling back to listen vhat the preacher has to say. I must say that the e I speak and the more I listen, the more amazed I at the patience, the tolerance, and the good will ch breathe out of the pews at the man in the pul- And when the sermon is over and the minister is in the foyer, how good people are about expressing r thanks: "so thoughtful," "so challenging," "a beau- l sermon," "so very helpful."

radio sermon I heard recently was conceived and, n sure, received in just such a setting. It was not id homily as these things go, but it was not a Chris- sermon. It just wasn't. It made some references to is and one to the Westminster Confession and it ed a little grandly about God; but it was, I am sorry ay, far from that world of faith which we meet when step into the pages of the New Testament.

he sermon dealt much with the topic of "religion," l after a little foot-work we arrived at a definition of gion as "our total attitude toward that which we iceive God to be." This is not an exact quotation but se enough. It is all of one piece with those definitions ich characterize religion as being "ultimate value," rsonality-producing totality," and so forth.

Oceanic Sense

Arthur Koestler in *Darkness at Noon,* a novel rich the theological implications of Communism, has one his characters refer to religion as the "oceanic sense." is, as far as I can determine, is the feeling which our eaching brother was describing as religious. It is a neral feeling inspired by sunsets, astral vistas, dim esses obscured by green or violet light. It is a feeling generalized well-being, the assurance that the Celestial siness Machine is set at position Double Zero and is right with the world.

We flowed to the end of the sermon on a jet stream eloquence and landed with only the tiniest jar when the preacher began to relate the religious attitude to a building fund for the new church.

Hearty Hand Shake

I am sure that the good flock in the Plover Plumage Community Church that morning pumped the hand of their pastor and assured him that he had zeroed in on the target, hit the nail on the head, and been ter- rifically thought-provoking. I am also sure that the Building Fund will do well. But I am deeply uncer- tain how much of this kind of talk about religion is doctrinally Christian and how much of Christian faith will remain in the consciousness of our people after another generation of such preaching.

One With the One

Graham Greene, the Roman Catholic novelist, has given this kind of Protestantism a merciless drubbing in his book *Brighton Rock*. There a Unitarian minister in burying a gangster assures the slim audience that Fred is now "one with the One."

The Christian faith knows nothing about such neo- platonic generalities. God is the God of Abraham, Isaac, and Jacob. Jesus Christ is the son of this Father, born into a particular time. He has a mother; He has broth- ers and sisters; He has friends; He is a baby, then a boy, then a man. He lives and dies in the first three decades of our era. Roman soldiers kill Him. He is buried in a real grave. He rises to eat bread and fish with His followers. So gritty, so concrete, so intensely this and not that is our faith.

Blaise Pascal in his memorial of conversion gives us the essence of this concreteness:

In the year of Grace, 1654 . . .
From about half past ten in the evening until about half past twelve . . .
FIRE
God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars.
Certitude. Certitude. Feeling. Joy. Peace.
God of Jesus Christ.

J. R. Hest

Toward the Twenty-Fourth Sunday After Trinity

Pat

The Epistle: Colossians 1:9-14 • The Gospel: Matthew 9:18-26

Monday, November 2

THE ISLAND

Revelation 1:9

I John . . . was on the island called Patmos.

Patmos is small island in the Aegean Sea. To this island John the beloved Apostle was banished toward the close of his life, by the Roman Emperor Domitian. Here he was separated from his brethren, but he was not separated from God. In fact, in his banishment he was closer to God than ever he had been. Patmos is to this day, for those who have faith, an island—an area separated from the mainland of the natural world. It is the home territory of those on earth who have "set the affection on things above."

For giving unto us faith that sets our hopes on things above, and makes right our sense of values, we are grateful, blessed Jesus. Give us conduct that speaks plainly of the fact that while we are in the world we are not of it. Amen.

Tuesday, November 3

A SPIRITUAL REALM

Revelation 1:10

I was in the Spirit on the Lord's day.

Of course, none of us can lay claim to the same experience as John had when he was on the isle of Patmos, for to him was given the revelation set down in the book of the same name. But when he says, "I was in the Spirit on the Lord's day," it is indicated by what means the revelation was made possible. And it is so, even to this day, that what God wishes to reveal to us comes by the Spirit through the Word. Never by man's wisdom can these things be seen or understood. In the Spirit we see what otherwise must remain unseen. Faith is the spiritual realm touching earth.

By the mysterious touch of Your Spirit, we find ourselves lifted beyond and above the course of things of earth, O Lord. For this second sight, this sense of "other-worldliness," we praise You. May it ever keep us aglow. In Your Name. Amen.

Wednesday, November 4

THE AVOIDED

Revelation 1:7

And all tribes of the earth will on account of him.

These words describe the reactio the world to the coming of Christ a end of time, with particular referen those who are not of the faith, and who have chosen to not have anythi do with "Patmos,"—the spiritual r This realm is avoided because it dem a change in the point of view and contrary to the things of the natura vironment of the world. Patmos is known by many, but again, there many who make the awful decisio avoid it, to pretend it is not a m to be dealt with at all.

We pray, gracious Father, that who disbelieve may be led to bel those who mock may have their mo turned to praise; those who hesitat accept Your love in Christ shall be to see their need of a Savior, that may know true peace and joy. Ame

✚

Thursday, November 5

VISIONS

Revelation 1:10, 12

I heard behind me a loud voice. . . . Then I turned to see . . .

Abiding in the realm of the Spirit, we hear and we see what otherwise is missed by those who limit themselves to the normal ear and eye. John saw such as no man had seen, and he heard things unutterable for their glory. By faith in the Word we have revealed to us that which is beyond the imagination of man, for it comes to us from God, and has to do with the things of the spiritual world. Life with these visions is good, and it belongs to those who are of the household of faith. Men of earth may dream dreams, but men of faith see visions filled with truth.

We thank You, gracious Father, that as Your children we may envision the greatness of Your plans for us. While we make our pilgrimage, hold us to the visions that belong to our hope, that following after them we may come to our eternal home.

Friday, November 6

HOPE'S PLACE

Revelation 1:3

Blessed are those who hear, and who keep what is written therein.

As far as John was concerned, the revelation made to him, and the one he was reporting to his readers, was sufficient to give real substance to his personal faith, the faith that saved him and held him. Here he is asking his hearers and readers to accept what he had to report and rely upon it in all faith and hope. Patmos as a spiritual realm is the only source of hope we have, for hope looks forward in confidence that the very things we are depending upon shall most certainly come true. Here we have heaven revealed to us, and the victory.

The Spirit bears witness that these things are true, dear Jesus, and we are filled with rejoicing. We need not be as those who have no hope, or who must in bitterness face the hard facts of life and death. Amen.

Saturday, November 7

SHARED EXPERIENCE

Revelation 1:9

I John, your brother, who share you the tribulation . . .

John here addressed his fellow Ch tians, calling himself their "brother." shared with them the hard experienc persecution, but in the midst of tha wished also to share with them the rev tion, even as he was commanded to The Christian experience is never on be kept to the self. In sharing the bur and the sufferings of the faith we strengthened; in sharing the joy of wisdom we strengthen one another in faith. The emphasis is never on the tri lation, but on the triumph; not on hardship, but the sonship in Christ.

Given a share in the Kingdom, m me anxious to share, O Lord, that I r help to strengthen those who are of household of faith. But beyond th there is also the need of those who h not yet known You. Let me share th Amen.

The CHURCH in Today's World

ıt Do You Think?

inions of lay people, ministers ministers' wives are being sought "grass roots opinion survey" on ole of the wife of the Protestant ıter.

ston University School of Theolo- as recently begun the three-year . The goal is to determine some e relationships between home and y life and the husband's involve- in this particular vocation.

William Douglas, project di- r (Box 16, 745 Commonwealth Boston 15, Mass.) would ap- ate hearing from church people erning how they feel the minis- wife should be related to her hus- 's vocation and to the church. t is, and should be, expected of in terms of her role in the par- ge and parish? What could she, husband, or the church do to im- e her situation?

our reply to these questions is .ted!

an Sends Missionary

ne Evangelical and Reformed rch in America has sent many mis- ers to its Japanese headquarters endai, about 200 miles north of yo. But it's turnabout when the of Sendai sends a minister to a western American city to help g the word of God to the Japanese ple.

he Rev. Tai Akagi, who was born educated in Sendai, was recently inted associate minister at the ugh Avenue Evangelical and Re- med Church in Cleveland, Ohio, re a substantial number of the gregation is Japanese. The congre- on, in fact, contains the only Jap- se Christian group between Detroit New York and is a model of istian co-operation among the three or races of the world.

he Rev. R. W. Raber, pastor of church, said most of the Japanese nbers of the church began arriv- ing in Cleveland on their release from World War II internment camps. The Christians among them formed into a group and met at the old Stone Church on Cleveland's Public Square.

"In 1948 they began to use our building for their Sunday afternoon services," said Mr. Raber. "Our own congregation held morning services. The two groups were united into one congregation in 1952."

Each group continues its own worship services except for bilingual services which are held four times a year. At those, the sermon and ministerial prayers are done both in English and in Japanese. About 35 of the church's 200 members are Japanese. Many of the remaining are Negro.

Mr. Akagi has a twinkle in his eye when he says: "It should be easy for Clevelanders to say 'Good morning' in Japanese. It sounds just like 'Ohio.'"

—KNS Photo

SHEPHERDS 'LAMBS' TO SCHOOL—The Rev. Frank W. Wilkinson, 71, who retired five years ago after 18 years as a field education secretary of the Methodist Board of Temperance, has a new job—shepherding children across a dangerous intersection at the Westlake, Ohio, Elementary School. "I take care of the sheep on Sundays and the lambs on school days," said Mr. Wilkinson.

"Stop the Bleeding . . ."

Plead for City Church

An "urgent call" to save the downtown church has been issued by a national group of Episcopal clergymen meeting in the Southern Ohio diocese.

"Halt the bleeding process . . . reverse the trend," the call asks.

"Pour the vigorous maturity of the suburbs not only into the new suburban missions, which are terribly important, but also back into the new missionary country which the inner city has become."

The call, together with suggestions for carrying it out, is addressed to the Episcopal House of Bishops. If that body approves it during its meeting in Cooperstown, N. Y., Oct. 17-22, it will become part of the strategy of Episcopal dioceses throughout the nation.

"If the bishops adopt our resolutions," commented the Rev. Gordon S. Price of Dayton, "it will mean a basic change in the thinking of most Episcopalians. They still think the grand old downtown church is full every Sunday. It isn't."

He said the challenge to the downtown church will become greater since 85 per cent of the population growth is expected to take place in urban centers.

Graham Plans 1962 Chicago Crusade

A Protestant laymen's group has applied to reserve Soldiers Field in Chicago for four weeks in 1962 in hopes that evangelist Billy Graham will conduct a Chicago Crusade.

Herbert J. Taylor, chairman of the group, said tentative plans called for daily open-air evangelistic rallies in the giant stadium from May 29 through June 17, 1962. The arena can accommodate about 200,000 people at meetings of this type, according to a Chicago Park District spokesman.

Mr. Graham, addressing the larger group at a meeting here, remained noncommittal on whether he'll hold mass

revival meetings in Chicago. He said his evangelistic team hasn't "lifted a finger" to promote the idea.

"But we will come if God indicates this is His place and His time," he said. However, he pointed out, it may be decided "not to have a crusade here at all." He added that the team might some day conduct several campaigns in the city suburbs.

OPERATION PAYS OFF

A clergyman's trip to the hospital for minor surgery has turned out to be a vacation with glittering fringe benefits.

Dr. Robert Curl, instructor in church administration and director of field education at the Perkins School of Theology at Southern Methodist University, Dallas, Tex., filed a claim with Ministers' Life and Casualty Union, Minneapolis, Minn.

The company wrote back, saying the $198.28 settlement had put it over the 25-million dollar mark in claims and wouldn't the professor like a trip—all expenses paid, of course—to help celebrate?

Said Dr. Curl: "I went (to the hospital) last August—right in the middle of the summer. What with air-conditioning and now this trip, I can say that this is one time the hospital was fun."

Dr. Curl is thinking about taking his trip to the Methodist mission field in the Belgian Congo, Africa.

Red Church Granted Television Permit

Permission has been granted by the Soviet government to film worship services in the Moscow Baptist church for U.S. telecast by the National Broadcasting Company.

Dr. Paul Stevens of Fort Worth, Tex., head of the Southern Baptist Radio-Television Commission, said the Soviet embassy in New York had notified NBC to go ahead with plans for the $40,000 production.

The program, jointly sponsored by the commission and the network, had been stymied by Russian refusal last summer to grant visas to personnel of the two organizations.

Russian equipment and personnel are to be used in filming the services. Cost of the program is being equally shared by NBC and the Southern Baptist agency up to $30,000, with any additional expenses to be borne by the commission.

Among Lutherans

LWR Sends Disaster Help In Three Days

Three days after Lutheran World Relief in New York received an urgent request to help victims of Typhoon Vera in Japan, 24,512 pounds of clothing and bedding arrived in the stricken country.

LWR's speedy reply to the disaster call was made possible when a shipment of relief goods bound for Korea was delivered to Japan.

After the request for aid was received on Oct. 1, LWR officials learned that the S.S. Japan transport, with the Korean consignment aboard, would dock at Yokohama on Oct. 4. With the cooperation of the States Steamship Company, its freighter was directed to unload the supplies there.

College for Deaf Hires Lutheran Pastor

A Lutheran pastor has been named as the first head of the department of religion at Gallaudet College in Washington, D. C., the world's only college for the deaf.

The Rev. Eugene McVicker, 35, of the United Lutheran Church in America, will set up courses in Bible hi and on the tenets of the major reli of the world, in order that those are unable to hear may delve d into these subjects.

Mr. McVicker, who grew u Watsontown, Pa., used sign lang as a child to communicate with parents, both of whom are deaf. dained in 1953, he has served two ishes in Pennsylvania and Maryla

Gallaudet College was establishe Act of Congress in 1846, and i ceives 70 per cent of its support the United States government.

Lutheran Church—Canada Charter Granted

The three Canadian districts of Lutheran Church—Missouri Sy have been granted a charter by the nadian government for the forma of an autonomous national relig body, it was announced in Winnip a meeting of 25 delegates from three areas.

In process of forming the Luth Church—Canada are the Onta Manitoba-Saskatchewan, and Alb British Columbia districts of the pa denomination. The three districts

—NLC Photo

AT CHAPLAINS CONVOCATION—Representatives of four Lutheran Churches attended the Lutheran Chaplains convocation recently in Washington, D. C. Talking with Dr. Clarence Nelson (right) who spoke on evangelism at an evening session, are, left to right: Mr. Paul O. Elmquist of Falls Church, Va. (Augustana); the Rev. Raymond Tiemeyer of New York (ULCA); the Rev. J. H. Reents of Neligh, Nebraska (ALC); and Chaplain (Col) Gynther Storaasli, USA Ret., Minneapolis (ELC).

75,000 baptized members in 321
:gations served by 184 pastors.
: delegates voted to establish a
nission of College and University
and an Armed Services Commis-
o parallel the work done by simi-
mmissions for the Missouri Synod
: U.S.

a V. Espanol?

Book of Concord Next

e second annual consultation on
eran literature in the Spanish lan-
: will be held at Buck Hill Falls,
Nov. 14-15.

onsored by the National Lutheran
cil's Department of Lutheran Co-
tion in Latin America, the con-
ce will be attended by representa-
of all the Lutheran church bodies
ing in the Latin American coun-

rpose of the meeting will be to
nge information on recent theo-
al publications in Spanish and to
e what common projects should
ndertaken.

e consultation originally grew out
operative efforts on the part of
eran churches that are working
her to produce a Spanish hymnal
h will be published next year. A
report on the hymnal will be
by the special committee in
e of this project.

her current undertakings by mem-
of the group include the publica-
of a New Testament commentary
anish, the translation of the Book
Concord, and the distribution of
trips and other audio-visual aids.

den Praised for
aking Handicapped

ribute to Sweden for leading the
tries of the world in re-settling
in her borders many tubercular
handicapped European refugees
paid by the secretary of the Lu-
n World Federation's service to
gees.

onald E. Anderson of the LWF's
artment of World Service ad-
sed a group of 38 Swedish Lu-
ans who visited the LWF head-
ters in Geneva, Switzerland, in
nection with an educational tour
entral Europe. Mr. Anderson said
while Swedish financial commit-

India Whisky Calling U. S. Hams

"India Whisky, India Whisky from Foxtrot Bravo."

No, that's not the lingo of a beatnik Espresso coffeehouse. It's none other than the greeting between two American Lutheran Mission stations in New Guinea when the radio station at Bunabun calls the missionary at Kewamugl. The call letters of the wireless station at Bunabun are VL9FB, and those of the Kewamugl station are VL9IW. In calling a station only the last two letters of the call are used, and these are spoken according to the International Phonetic Alphabet in which B is Bravo, F is Foxtrot, I is India, and W is Whisky.

These two radio stations are part of the system that includes 28 wireless stations that make up the Lutheran Mission radio communications network.

Missionary C. J. Spehr, the radio technician in New Guinea, reports that, although it may be difficult, it is not impossible that some ham radio operators in the United States may be able to tune in on Lutheran Mission New Guinea. For their benefit he lists the following information on frequency and time.

Frequency	*Local Time*	*G.M.T.*
5895 kc/s.	7:15 A.M.	2115
5895 kc/s.	5:00 P.M.	0700
3196 kc/s.	7:15 P.M.	0915

(Note: U.S. EST equals G.M.T.—0500)

—From the Lutheran Standard

ments for World Refugee Year were not yet very large, the country had set an example by admitting many "hard core" refugees in recent years.

Sweden in the past half decade has accepted more unsponsored active TB cases requiring hospitalization than any other country on the globe. Contingents of sick and handicapped received in recent months have come from Austria — mostly Hungarians; from Greece—refugees from Albania, Bulgaria and Yugoslavia; and from Hong Kong—aged persons of European origin from the Chinese mainland.

In a recent statement, Director Edgar H. S. Chandler of the World Council of Churches service to refugees, said Sweden's action "is an example to countries who take only the able-bodied refugees and measure migrants by the size of their biceps."

For his part, the United Nations' High Commissioner for Refugees, Dr. A. R. Lindt, has stated: "The contribution of Sweden in reducing the number of TB refugees is an outstanding example of humanitarian action. I hope that other nations will come forward in the same spirit."

Church Building Booms in Sweden

Sweden is on the threshold of a new and vigorous church building period as a result of growing urbanization and continuing expansion of industry, according to an official of the State Lutheran Church of Sweden.

The Rev. Lars Ridderstedt, director, Office of Church Construction of the Stockholm Diocese, said the State Church alone plans to build 300 edifices.

He reported new churches are springing up in residential areas within existing city limits as well as on urban fringes, in industrial communities, and in newly-created developments along highways.

Sweden last experienced a church building boom toward the end of the 19th century, Mr. Ridderstedt noted. Current emphasis, he said, is on small churches "which, in effect, sometimes become community centers with many physical facilities besides the purely ecclesiastical ones." This multi-purpose church, while common in the U.S., is new to Sweden, he added.

Pierson Portrait Commissioned

A portrait of the late Dr. L. A. Pierson, president for more than 20 years of the South Dakota District of the ELC, has been commissioned and when completed will be hung in the Gallery of Portraiture in the state capitol at Pierre, S. Dak.

Commissioned to do the portrait is Eugene Christopherson, an Augustana College art student from Baltic, S. Dak.

Christopherson has a notable record in painting. In 1957, at South Dakota's state fair, his entries won "best in show" and a first for any four. In 1958 and 1959 he won firsts in the governor's special contest and his entries were presented to Governors Joe Foss and Ralph Herseth.

Augustana Sells "Electronic Brain"

The Physics Department of Augustana College has just sold an analog computer to Michigan College of Engineering at Houghton, Mich.

The computer, often called "Electronic Brain," was built at Augustana College by junior and senior students in electronics under the direction of Dr. Ronald Nelson, head of the Department of Physics and Mathematics.

The analog computer is particularly useful in the solutions of engineering design problems where the cost of an actual experiment is too great to afford a failure. Such problems can first be set up on the computer and tested to see if they are valid.

BULLETIN

The Rev. Olaf Hansen, superintendent of the Japan Mission, has sent word to the Foreign Mission office that our missionaries all are safe from Typhoon Vera which struck Japan on September 26. (See story on page 7.) No information has been received regarding the amount of damage done to mission property.

Honor Rolls Added

Eleven congregations of the ELC have been added to the Honor Roll list of *Lutheran Herald*. The following congregations are now subscribing to the church paper for every member-family in their parish.

Zion Church, Ortley, S. Dak.—The Rev. Philip Blilie, pastor

Grace Church, Grygla, Minn.—The Rev. H. Arthur Dale, Jr., pastor (new merged congregation)

Vinje Church, Willmar, Minn.—The Rev. Paul Hanson, pastor

Lac Qui Parle Church, Dawson, Minn.—The Rev. Clarence A. Hauge, pastor

Prince of Peace Church, Oklahoma City, Okla.—The Rev. L. G. Mathre, pastor

Colfax Church, Colfax, Wisc.—Rev. S. M. Moe, pastor

American Church, Flaxville, M —The Rev. Edward L. Novak, p

Foxhome Church, Foxhome, M —The Rev. James L. Shiell, past

Ascension Church, Orofino, Ida The Rev. Lowell H. Smestad, pas

Milton Church, Milton, N. D The Rev. Ernest Stadum, pastor

Elk Valley Church, McCanna Dak.—The Rev. Daniel J. Vinge, tor.

Churches

Platte, S. Dak.—Tabor Church recently celebrated its 50th anniver Included in the observance wa youth rally on Friday evening, a urday picnic, and Sunday festival ices at which former pastors wer attendance. Tabor Church was fo ed in 1909 by the Rev. George beck. The present church building dedicated in 1911. During the year a 36 foot addition has been structed, adding to both the main f and the basement of the church, the entire building has been redec ed. The Rev. LeRoy Stadem is present pastor.

Perham, Minn.—Calvary Churc new Home Mission congregation h

WANTED: BY NEW ELC CHURCHES—

Names and addresses of all Lutherans living in or moving to . . .

PHILADELPHIA, PA. (Torresdale)—Rev. Arnold G. Nelson, 128 Chelfont St., N. Phila. Pa., Faith Lutheran Church

CLEARWATER, FLORIDA—Rev. C. W. Solberg, 15 N. Mars, Clearwater, Fla., Grace Lutheran Church

SARASOTA, FLORIDA—Rev. Otto L. Dale, 3560 Bee Ridge Rd., Sarasota, Holy Cross Lutheran Church

DENVER, COLO.—Rev. J. L. F. Huseth, 3608 W. Chenango Ave., Littleton, Colo. (Centennial Acres Lutheran Church)

LA CRESCENT, MINN.—Rev. Richard F. Holy, 406 3rd St. N., La Crescent, Minn., Prince of Peace Lutheran Church

PERHAM, MINN.—Rev. A. M. Vorhes, Calvary Lutheran Church

NEWCASTLE, WYOMING—Rev. James Thvedt, Box 127, Grace Lutheran Church

WORLAND, WYOMING—Rev. Alf W. Hjemboe, 504 S. 17th St., Grace Lutheran Church

GARBERVILLE, CALIF.—Rev. Daryl Bjerke, Box 449, Grace Lutheran Church

ROLLING HILLS, CALIF.—Rev. Henry Erickson, 4653 Rockbluff Dr., Rolling Hills Estates, Calif., Ascension Lutheran Church

SAN JOSE, CALIF.—Rev. Oliver W. Ruud, 3257 Payne Ave., Zion Lutheran Church

UKIAH, CALIF.—Rev. Mark M. Anderson, 1358 Rose Ave., Grace Lutheran Church

REGINA, SASK.—Rev. Arne A. Berstad, 4440 Grant Rd., Regina, Our Savior's Lutheran Church

VANCOUVER (Marpole), B. C.—Rev. A. W. Erickson, 1041 49th Ave. W., Vancouver, Messiah Lutheran Church

Illustrated with woodcuts by contemporaries of Luther

MARTI LUTHE CHRISTMA BOO

Edited by Roland H. Baint

Here is the miracle of God coming to men and the mirac of the faith of the few wh believed in it. These excerp from Luther's writings put th reader in the place of Mar and Joseph and others Bethlehem at the time Jesus' birth.

An attractive gift book, 80 pages, 7 x 9½ inches, paper, $1.00.

At AUGSBURG PUBLISHING HOUSE

MUHLENBERG PRESS

its first service in its newly con-ed first unit on September 27. irst Sunday school sessions of the congregation were held on Octo-The Rev. A. M. Vorhes, former-Hayward, Minn., is the pastor.

tleton, Colo.—Centennial Acres ch, in this suburb of Denver, held rst service on September 13 and Sunday school session on Septem-0. Services are being held in the y constructed first unit of the h. The Rev. J. L. F. Huseth is r.

ish Conservation Service

merits of the propositions advertised have not been investigated and the Conservation Service assumes no re-bility in the matter. Send your ads ommunications to: The Parish Conser-Service of The ELC, 422 South Fifth Minneapolis 15, Minnesota. There is arge for this service. (Refer to ad r when inquiring.)

FOR SALE

esses

dware and appliance store in heart field in W N. Dak. Excel. opportunity lumbing and heating. Owner retiring. 637-1C

FOR RENT

es

low desires to rent nice room to either yed or semi-employed woman. S. Mpls. n privileges and use of whole house. 637-2B

Nice room, S. Mpls. for either 1 or 2 employed girls. Near bus and Lutheran church. $10 for one, $7 for two. 637-3B

Woman desires to share her apt. with employed woman. Price: $37.50. Utilities furnished. S. Mpls. 637-4B

Furnished 4 room apt., 2nd floor, S. Mpls. All utilities paid. $75. No children. Lutheran preferred. 637-5B

HELP WANTED

Housekeeper and companion needed for elderly widow. No personal care required. Good comfortable home, within walking distance of Luth. church. S. Minn. city. 637-6F

PLEASE NOTE . . .

The telephone numbers of ELC headquarters and Augsburg Publishing House have been changed, effective Oct. 1. The new numbers are:

ELC — FEderal 8-3821

Augsburg — FEderal 2-4561

OUTH'S COMPANION TO THE BIBLE

book to help teenagers arn to know and under-and the Bible. Maps, charts, 5 pages of illustrations.

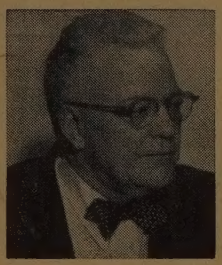
RALPH D. HEIM, the author, has used photos which he took in the Holy Land to illustrate this treasure house of information.

AUGSBURG PUBLISHING HOUSE $3.75

HLENBERG PRESS

For Your Reading Pleasure

Lutheran Herald



DR. O. G. MALMIN
Beginning his 21st year as editor.

Brings you features for the entire family:

- Interpretive, meaningful news reports and editorials.
- A new and unique type of Bible study.
- Interesting picture stories, eye-arresting art work.
- Popular columns—"Light Dappled with Shadows," "Fortnightly Review," "From a Country Parsonage."

You can expect these and many more features in coming issues of your official church paper. 52 issues for a nominal $3.00.

Now is the time to RENEW YOUR SUBSCRIPTION . . . and see that fellow church members also subscribe. Contact your pastor or the committee handling the circulation campaign in your church. The committee retains a part of every subscription price.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Church Savings Certificates, 5% interest paid semi-annually, mature 10 yrs. $24, $100, $1000 denominations. For information or application write Mrs. Roy D. Kendall, Sec.-Treas., Finance Com., Calvary Evangelical Luth. Church, Park Rapids, Minnesota.

For sale: Lowry Organo with mahogany cabinet, $400. Can be installed in any piano. Purchased four yrs. ago for $875. Mrs. C. L. Johnston, 6018 N. Post St., Spokane, Wash.

Announcements

Wanted—6 copies of St. Olaf Choir Series (Vol. I and II). Please write Mrs. John Trooien, First Lutheran Choir, Astoria, S. Dak.

Los Angeles Ct. WMF Workshop, Oct. 29, Salem Lutheran Church, Glendale, Calif.

Seattle Ct. WMF, Oct. 27, Phinney Ridge Lutheran Church, 7500 Greenwood Ave., Seattle, Wash.

Silver (regulation size) **Communion set** will be given to some young congregation willing to pay postage. Write Mrs. L. J. Lycan, R. 1, De Pere, Wis.

Preaching Missions—November

A. H. Mjorud:

1-6	Everson, Washington E. M. Bremer, Pastor
7-13	Bellingham, Wash. O. A. Jacobson
15-22	Aberdeen, Washington R. D. Brandt
29-Dec. 3	Bremerton, Washington M. W. Nesse, Pastor

Allen V. Lee:

16-	Decorah, Iowa A. A. Nelson
22-26	Ostrander, Minnesota Alton Larson, Pastor

H. O. Egertson:

1-10	Banning, California A. L. Flugere, Pastor
15-24	Jackson, Minnesota F. A. Sommars, Pastor
25-27	Pekin, North Dakota A. O. Tastad, Pastor
29-30	St. Thomas, North Dakota A. N. Anfinrud, Pastor

Carl Opsahl:

15-19	Osnabrock, North Dakota Ernest Stadum, Pastor
29-Dec. 3	Grand Forks, North Dakota F. Kramins, Pastor

Oscar Engebretson:

4-6	Lutheran Welfare Conferen Ar Minne

P-T-R Missions

8-12	Hudson C
Evangelism Staff Participating:	C
Thompson, Oscar Engebretson	
15-19	Palouse C
Evangelism Staff Participating:	Oscar
bretson	
29-Dec. 3	Lemmon-Hettinger C
Evangelism Staff Participating:	Oscar
bretson	

Checkerette®
COAT and HAT RACKS
for every Church need

A 4 ft. (S-4-CT) Checkerette provides ventilated hat shelves and either 24 coat hangers or 32 coat hooks. A double (D-4-CT) Checkerette of equal length accommodates 48 on hangers or 64 on hooks. Both can be set-up anywhere or disassembled in less than a minute without nuts, bolts or tools, can be stored like folding chairs, or will stand rigid for years. The double Checkerette comes on large casters for easy movement when it is assembled. Checkerettes can be assembled "high" for robes or vestments, "normal" for adult wraps or "low" for children. Checkerette Wall Racks come in 2, 3 and 4 ft. lengths and will accommodate up to 12 coats and hats per running foot. They are mounted on wall at proper heights for each age group. Write for Bul. CT 640 showing these and other modern steel wardrobe units.

VOGEL-PETERSON COMPANY
The Coat Rack People
Rt. 83 and Madison St. • Elmhurst, Ill.
Available at Augsburg Publishing House

no matter how you look at it

10

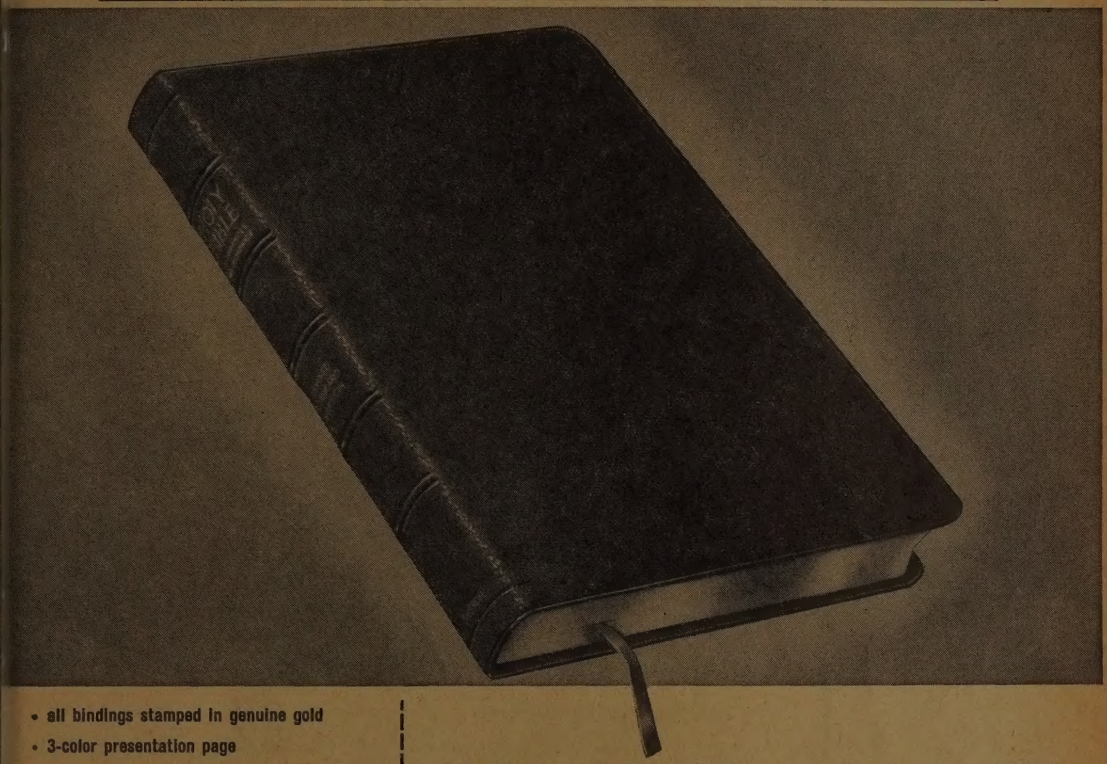
...now you can afford ten

In these days of rising living costs, savings are hard to come by. Yet by putting aside a small portion of every paycheck you will be able to create an immediate estate of $10,000 for your family with the Lutheran Mutual Selector Plan. This low cost protection is available to you because substantial savings are made by the Company when it handles larger policies. These savings are passed on to you in the form of more protection for less money invested.

To find out how little it takes to own a $10,000 Selector Plan, send your name, address and age to the Home Office or contact your nearest Lutheran Mutual representative.

Lutheran Mutual
LIFE INSURANCE COMPANY
Home Office • Waverly, Iowa

Now... a Revised Standard Version Bible with Concordance and Center Column References



- all bindings stamped in genuine gold
- 3-color presentation page
- easy-to-read 9-point, Times Roman type
- page size: 5½" x 8⅝"

#4800X. Maroon buckram over boards; India paper; leatheroid spine; headband; 2-color dust jacket; less than 1¼" thick **$9.00**

#4807X, 4807XR. Black or red genuine leather; India paper; limp style; round corners; gold edges; ribbon marker; boxed; less than 1¼" thick **$12.50**

#4808X, 4808XR. Black or red genuine cowhide; Nelson Indopaque paper; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed; only 13/16" thick **$17.50**

#4868XR (shown above), **4868X.** Red or black genuine morocco; leather-lined; Nelson Indopaque paper; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed; only 13/16" thick **$22.50**

Contains more than 1,500 pages, yet is handsomely thin

This long-awaited edition of the RSV Bible can make your reading of Holy Scripture more spiritually rewarding than ever. Added to the clear, easy-to-understand RSV text are invaluable aids for Biblical study.

More than 75,000 center column references direct you to other passages having a common theme. Some references illustrate the meaning of a verse. Others complete the thought or indicate its outcome. To locate passages in which a particular word or name appears, there is a 192-page concise concordance and list of proper names. Twelve full-color maps help you follow the Biblical story more easily.

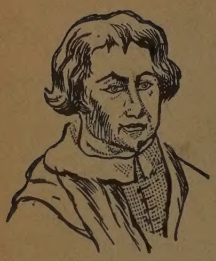
Clearly readable type, opaque white paper, the best in cloth and leathers have been used to give you an edition of the Scriptures which your family and friends will use and treasure for years to come. You'll want to own . . . and give . . . the new RSV Concordance Reference Bible.

Now on sale at AUGSBURG PUBLISHING HOUSE

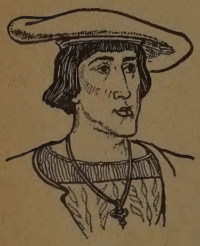
THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible

A JUL 60
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

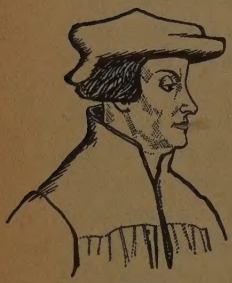


CARLSTADT



CHARLES V

MELANCHTHON



ZWINGLI

The World and Men around LUTHER

The Author
Walter G. Tillmanns

FROM THE SCHOLARLY PEN of a recognized Luther authority comes this important new book on the Giant of the Reformation . . .

A comprehensive treatment of the forces which shaped Luther's world and made the Reformation possible. Included are biographical sketches of 195 men who played a significant role in that world.

CONTENTS:

Part I: Luther's World, A Century in Ferment, The Rebirth, New Lands to Conquer, The Holy Empire.

Part II: Luther and His Contemporaries, The Inner Circle, The Larger Circle, Lutheran Laymen, Scandinavian Lutherans, The Martyrs and the Persecuted, The Strassburgers, The Swiss Reformers, English Friends and Foes, Other Movements, Emperors, Kings and Princes and The Roman Camp.

AUGSBURG PUBLISHING HOUSE
Minneapolis 15, Minnesota

_____ The World and Men Around Luther $5.95

I enclose $_____ Charge ☐

Name_____

Address_____

_____

Illustrated by Edmund Kopietz

408 Pages

$5.95
Code 14-716